7: Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6

THE JOURNAL

OF THE

ROYAL ANTHROPOLOGICAL INSTITUTE

OF

GREAT BRITAIN AND IRELAND

000

VOL. LXI

PUBLISHED BY THE
Royal Anthropological Institute of Great Britain and Ireland
52, UPPER BEDFORD PLACE, RUSSELL SQUARE, LONDON, W.C.1

All Rights Reserved

[Title page]

7:Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6
Jiye FK8
Acholi FK4

PRELIMINARY STUDIES OF THE TRIBES OF KARAMOJA.[1]

(The Labwor, The Wanderobo, the Dodotho and the Jie; with a note concerning the Karamojong.)

(WITH PLATES XVIII—XXVIII.)

By E. J. WAYLAND.

1.—INTRODUCTION.

THE following information was gathered by me in Karamoja, a district of the Eastern Province of the Uganda Protectorate, which I visited for the purpose of geological reconnaissance. As there are no motor roads in this district (or were none when I was last there) the transport is porterage, local natives being employed for this purpose; thus one is constantly in close touch with the people, and so it becomes possible to study, in some measure, their ways of living and their attitude towards life. But in order to understand more completely the manner of folk with which one is dealing, it is necessary to study not only the men as one knows them in one's caravan, but some of the families of which each man is the head or a member, and the relation in which families stand one to another, and to the villages and the clans, or other subdivisions of the tribe, and to learn of the occupations, spiritual beliefs, temporal authority and all other factors to which the people, by the community of their culture, are accustomed to respond. It may be impossible to achieve this end completely; and certainly few facts of any value, other than those obtained by direct observation, can be gathered unless the people feel the observer to be not only just in his dealings with them, but generously disposed towards their modes of thought and their tracts of behaviour.

Even so, long residence among the people and a profound knowledge of their tongue are necessary before one can hope to receive that measure of confidence which permits of unreserved disclosure of intimate and sacred things. Moreover, there are mysteries known only to the select few, who may not divulge the secrets for any cause or pretext whatsoever, save that rigidly prescribed by tribal authority.

In these circumstances it would seem almost futile for one unacquainted with the language of the people, and resident in their country for a few months only, to attempt the task of grasping the essentials of local culture; especially so if (as in my case) the observer is no ethnologist. But the inevitable change that comes with Administration, be it never so gently and cautiously applied, is just beginning to creep over the country. It will be many years before these people

[1] Nomenclature adopted—Karamoja = the district detailed on p. 190. Karamojo = the southern part of Karamoja. Karamojong = the name of the tribe inhabiting Karamoja.

7: Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6
Jiye FK8
Acholi FK4

DJA 114

become civilized, but there are signs that the Old is being extinguished by the New. Some tribal customs are being discouraged by Government, and a few are falling into disuse. It is of high importance therefore that some attempt should be made to record them before they are relegated to the limbo of the half-forgotten. Because of this, and because nobody seems to have made any real attempt to make such a record, the enquiries, of which the following is the result, have been undertaken.

[177]

Nobody can be more acutely aware than I am of the scrappiness of the information collected; great lacunæ remain to be filled in, and many new lines of enquiry opened up. There is reason to hope, however, that the statements regarding native affairs which appear below are not seriously incorrect, for every practicable attempt has been made to secure the truth.

DJA 123 124

The methods of investigation employed are those rightly discouraged by anthropologists; they are, however, the best that could be adopted in the circumstances. Information was obtained either direct or by interpretation, the language used being Kiswahili, for no English, or other European tongue, is understood by the natives. During recent years, a number of the Karamojan folk have picked up an ungrammatical form of Kiswahili from the troops (IVth King's African Rifles) whose duty it has been, and is, to protect them from Abyssinian and other raiders. I had two such men in my caravan and an official Karamojong-Kiswahili interpreter: the latter, an Acholi, proved almost useless for the purpose in view.

[191]

Conversations on matters of anthropological interest took place round the camp fire at night on many odd occasions, and at meetings especially arranged for the purpose. I regard such meetings convened with the object of extracting information as one of the least efficient ways of obtaining it, if the truth is required; but in the circumstances there seemed no reasonable alternative. Villages were visited, whenever practicable, and information obtained on the spot.

Largess (usually tobacco, sometimes money) was occasionally distributed, irrespective of whether the recipients had supplied information or not.

Every endeavour was made to secure the confidence of the people, and in this matter I was fortunate enough to have made a good start before the enquiries commenced; for I had visited Karamojo on two previous occasions, once with my wife, at the beginning of 1920 (3 months) before the country was administered, and again by myself in 1925 (3 months).

Circumstances associated with the illness and death of one of my porters led to a disclosure relative to the nature of *Jok*, which would otherwise have been difficult to obtain, and which would probably not have been obtained at all had not my informants become aware of sympathetic understanding by my being the first to suggest the sacrifice to avert the hand of death, and to offer the means of performing it.

DJA

[126]

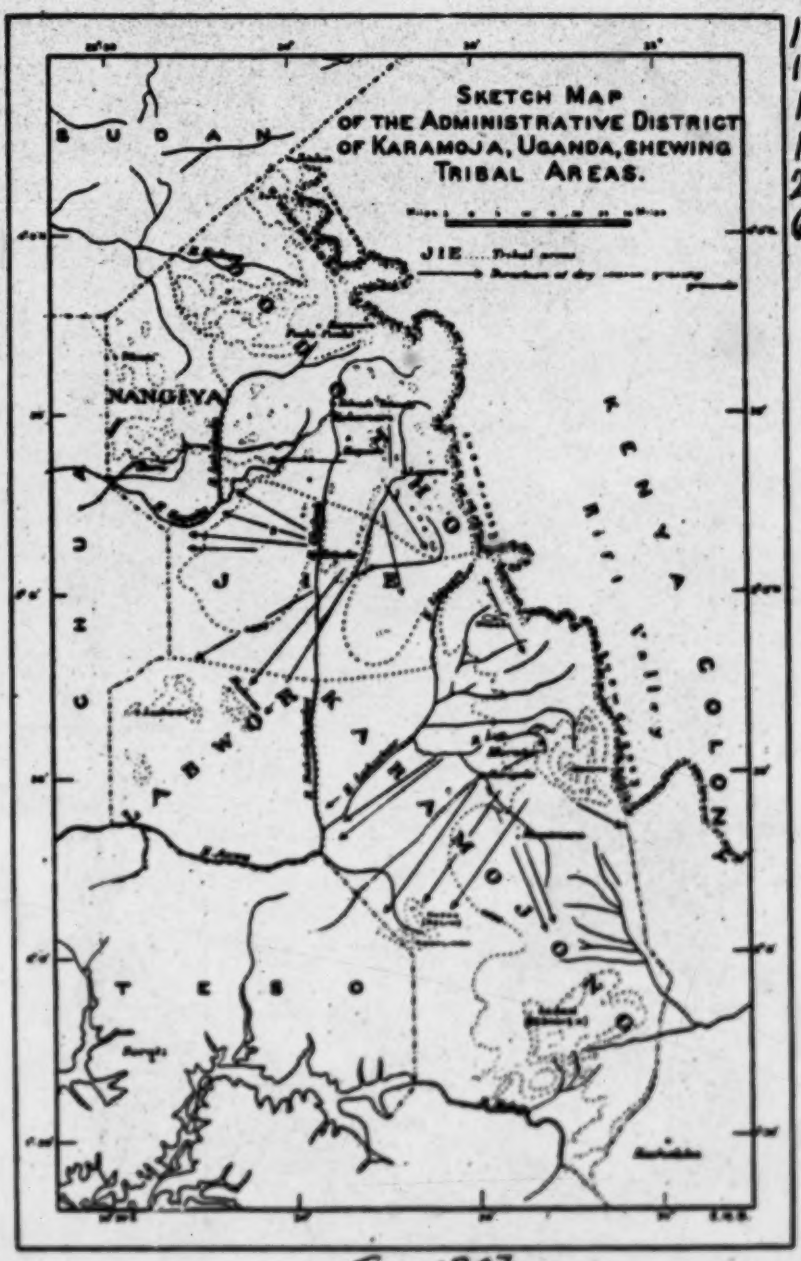
Anthropometric data were collected whenever practicable. It was found necessary however, to limit them to cranial and nasal indices and to measurements of stature. In order to obtain the desired data it was found necessary to fee every individual measured.

DJA 122

Karamoja was entered by an unusual route—one which, as far as I know, had not been previously taken by Europeans. The village of Apala, in Lango, was reached by means of motor transport, and marches were made from there to the border of the country and through

7: Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6
Jiye FK8
Acholi FK4

102
103
131
193
233
619



[p. 189]

7:Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6
Jiye FK8
Acholi FK4

part of Acholiland to the neighbouring area of Labwor in Karamoja. No details will be given of this journey, which proved a difficult one on account of the heavy rains. It may be noted, however, that the administrative boundary between Lango and Acholi was found unconformable with the tribal boundary. The line of march after leaving Labwor is indicated on the accompanying map. From the beginning of the journey to Kaknauri, in Dodotho, I was accompanied by Captain P. Renny, then O.C. Northern Garrison, to whom I am deeply indebted. Indeed, had it not been for his ever-willing help, many of the enquiries to which this report refers could not have been undertaken. My best thanks are due to the Percy Sladen trustees for generous assistance.[1] Further, I wish gratefully to acknowledge much good advice from Professor C. G. Seligman, Dr. A. C. Haddon, and Sir James Frazer.

2.—KARAMOJA.

For administrative purposes the boundaries of Karamoja, enclosing an area of 7,112 square miles, are defined in the Handbook of Uganda (Second Edition) as follows:—

"Commencing at a point on the boundary between the Uganda and East Africa Protectorates, being the centre of the crater of Mount Elgon, the boundary runs in a straight line to the source of the River Kisimchanga (also known as the Kilim or Greek River) which river it follows to its junction with the Kibeke River, which river it follows to its junction with Lake Gedge; thence in a north-easterly direction to a point on 2° N. Latitude due south of the highest point on Kamalinga mountain. From this point it follows the eastern boundary of Lobor District until it meets the southern boundary of Rudolf Province; thence along the southern boundary until it meets the Turkwel District boundary of Rudolf Province; thence in a southerly direction along the Turkwel District boundary until it meets the River Turkwel or Suam; thence along the Turkwel or Suam to the source of the Suam in Mount Elgon; thence a straight line to the point of commencement."

Until about the middle of 1920 Karamoja was unadministered, except that part of it generally known as Labwor, which was treated as part of the Acholi District. Karamoja is a vast alluvial plain rising very gently in the vicinity of the mountains which tend to be mainly grouped on the eastern and northern sides. The eastward rise, towards the Rift escarpment, is moderately conspicuous. Most of the plain consists of "cotton soil" in and on which are gravels carrying stone tools of a very primitive culture.[2] (Pl. XVIII, Fig. 1.)

The hills and mountains are all composed of ancient crystalline rocks of various sorts except in the south-east where Tertiary lavas and volcanic tuffs are conspicuous. Generally speaking the crystalline rocks are of the Inselberg type.[3] True caves exist, but they are not very common. They are due to weathering along joint planes, except in the Tororo hills where limestone caverns occur.

The area is decidedly a dry one, and if tradition is to be trusted is becoming steadily drier. There are no permanent rivers and, during the dry season, water is obtained from holes—

[1] The Royal Anthropological Institute is also indebted to the Percy Sladen trustees for a grant towards the expenses of publication.

[2] The Stone Age remains of this area will be dealt with in another publication.

[3] *See Ann. Rept. Geol. Surv. Uganda*, 1925.

7:Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6
Jiye FK8
Acholi FK4

either natural basins, of the nature of solution pits in the gneiss, or artificial excavations. Among the latter, those of Kamoon and Loyoro are known. In both of these places the water-holes are dug in dry stream beds, and those at Loyoro must be 100 feet in depth.

Since the inhabitants of Karamojo are "cattle-people" possessing vast herds, it will be understood that their movements are largely determined by dry-weather water supplies and grazing grounds.

The vegetation is essentially xerophytic, acacia being the most conspicuous form of tree. In the extreme north-east, however, the hills and valleys, particularly the latter, are somewhat densely wooded, and in the gulleys that cut into the escarpment that separates Karamojo from the Turkana country very large fig-trees are not uncommon. Among other interesting trees, the wild olive may be noted.

The term Karamojo District derives from the name Karamojo, the proper name for the southern part of the district inhabited by the Karamojong; the central part of the country is known as *Jie* and is inhabited by a people of that name; while the northern portion is divided into two: in the N.E. there is Dodotho and on the N.W. Nangiya. Both of these areas are inhabited by people calling themselves Dodothi (Dodoths).

The following subdivisions of the tribal sections are taken (with very slight adaptation) from a "Report on the Karamojo District," by Capt. A. R. Chidlow Roberts, M.C., Government Press, Entebbe, 1920:—

(1) Karamojo.	Area.
Ng'imoro	Magwi (to Moroto).
Ng'imositabei	Moroto
Ng'iopoe	"
Ng'ipiau	Mossi-Mossi and Kilim
Ng'ikadamo	Debasien Mt.
Ng'imoru	Bokora
Ng'imoringo	"
Ng'ingokotok	"
Ng'imorimoung	"
Ng'ikapo	"
Ng'ipei	"

(2) Jie.	Area.
Ng'iwapea	Jie central.
Ng'ikotiango	" "
Ng'iwatia	" "
Ng'ikotido	" "
Ng'ipenyangapea	" "
Ng'iwetakow	" "
Ng'idiwaga	" "

7: Wayland N-S (ca. 1926) 1931 FL6 Dorobo FL6
Jiye FK8
Acholi FK4

(3) Dodoths.	Area.
Ng'ikurikituk	Loyoro
Ng'imorio	Tokodi-Tokodi
Ng'iliti	Chiluk
Ng'kwimori	"
Ng'iwuso	Pudo-Pudo

(4) Nangiya and Nipuwa :—Area, Lomalil Hill.

For a reason to be stated shortly, two important subdivisions, one of the Jie people and another of the Karamojong, do not appear in Capt. Childhur Roberts' list; nor is mention made of a highly interesting folk calling themselves Dorobo (Wanderers) who live on the Karamoja-Turkana overpassage, north of Kanawon.

The people are very similar both in appearance and dress throughout Karamoja, and it is difficult to discover their tribal relationship. According to one tradition they and the Turkana folk were originally one great tribe, and their present dissociation is due to disputes over grazing-ground rights; while some aver that the tribes were always distinct and separate. But, inasmuch as it is found that considerable differences exist in important matters of procedure and belief the Karamojong, Jie, Dodoths, and Dorobo are herein regarded as separate tribes.

2.—THE LABWOR

(1) *Environment.*—The Labwor hills are situated on the western border of Karamoja and are unlike those of the rest of the country (except those of Nakwai, that lie a few miles to the south-east of them) in that water can be obtained among them all the year round. On this account the history of the inhabitants differs from that of what may be called the more typically Karamojan tribes. (*See* map p. 188.)

(2) *Physical Characteristics.*—The people of Labwor though decidedly Karamojan in physiognomy and build, and typically so in dress, appear to be somewhat mixed in type. Of recent years they have intermarried to some extent with the Acholi and have acquired a little of their astonishing high spirits. The figures in the accompanying plates (Pl. XIX-XXIII) will give a better idea of the appearance of these people than a verbal description would do.

(3) *Mode of Life.* (a) *The Village.*—In construction the Labwor village (*pang*) is almost exactly that of the Lango as described by Driberg,[1] except that it is enclosed by a palisade (*kpel*), and that the grain stores (*dwon*) are not ornamented.[2]

(b) *Dress and Adornment.*—The first point of difference that strikes one between the Labwor and their neighbours, the Acholi, is their mode of dress. Among the latter the men are seldom completely nude and the women very generally so, except for a few beads or a diminutive apron; among the Labwor, however, the men go about practically naked while the women are more or less clothed.

[1] *The Lango*, London, 1923, p. 71.
[2] *Loc. cit.*, plate opposite p. 112.

7:Wayland N-5 (ca. 1926) 1931 FLA Dorobo
Acholi FK4
Jiye FK8

As already stated, the Lakwor are typically Karamojan in dress, and for that reason remarks under this heading need not be repeated elsewhere in this paper. A 291

Among the men no attempt is made to cover the genitals or the buttocks, and in many cases no clothes of any kind are worn; in others, however, a rope is worn over the shoulders. A common form is essentially a spine-pad of dressed hide, but is used during a shower to protect the head-dress. It is usually about 5 feet long and shaped like a Y, except that the part where the three arms join is the widest. Ordinarily the two upper arms are worn over the shoulders, but during rain they are brought round the sides of the face so that the thickest part of the rope covers the head, thus imparting a very sphinx-like appearance to the wearer. This type is seldom seen in Lakwor, and is commonest among the people of Dodoth (Pl. XXV). Another and perhaps commoner form is that of a prepared skin similarly worn but unshaped (Pl. XXVI, Figs. 2 and 3.) Sporrans of hide are worn for the purpose of covering them-selves ground. J [291]

The women wear in front a short kilt of dressed hide ornamented, as a rule, with locally made iron or wooden beads, cowry shells or trade beads, while behind a larger and separate covering of dressed hide is worn (Pl. XXI, Figs. 2 and 3, and Pl. XXVI, Fig. 1). The distal portion of this covering is sometimes cut, particularly among the Lakwor, into three square-ended lobes from about one inch of the margins of which runs a single line of beads. A hide rope, generally a complete goat's skin, but sometimes an ox hide and rarely a bushbuck passing over one shoulder and under the other arm completes the women's dress. A 302.
The modes of dressing the hair are peculiar and interesting. The elder men of Lakwor and most men in other parts of Karamoja adopt a chignon. There are two kinds of chignon known as *ewoder* and *etiout*. The former may be described as a bun (Pl. XXVII, Fig. 3) and the latter a spine-pad (Pl. XX, Fig. 1). In the production of these the hair is allowed to grow long and is caught up behind and moulded with a mess of clay sometimes mixed with fat or grease. As the bun or *ewoder* begins to sag, on account of the growth of the hair over the forehead and temples, the hair is teased out with a wooden comb and remoulded. Little wooden or moulded sockets of string, made from wild aloe fibre, are let into the chignon so that ostrich feathers or other ornaments can be inserted or removed at pleasure. The hair immediately over the forehead is shaved off. In the case of the *etiout*, waste hair from previous chippings together, perhaps, with contributions from a friend, are collected and matted into a long loaf-shaped pad about an inch thick. Pulverised clay is then worked into this felt to stiffen and set it. A half hoop of wire is fixed into the *etiout*, which is then carefully woven into the wearer's back hair and plastered in, and a pocket is contrived in the undermethod. A similar half hoop of wire is frequently to be seen inserted into the *ewoder*. These structures are not removed at death. A [301]

Among the Dodoths and Jie the *ewoder* is frequently ornamented with blue clay obtained from Turkana. This was not seen among the Lakwor. A "pom-pom" of ostrich feathers or a tuft of fur is sometimes suspended by string, thong, or chain, about 2 feet long, from the *ewoder*; an old man was seen in Jie with what appeared to be a thick lock of Burra hair on his head, kept in place by a strip of hide tied under his lower jaw. A thick felt of hair ornamentation in shape is frequently worn over the spot where the frontal and parietal hours meet. A J 302 [301]

7: Wayland N-S (ca. 1924) 1931 F'LA Dorobo
Achol FK4
Jiye FK6

A 302

Often it is worked up with clay and covered with little beaded marks; and on occasion it is coloured blue or red by means of clay. Among the Lakwee these head-dresses are disappearing, but in other parts of Kavirondo practically every man and youth who has passed the stage of adolescence wears either the *combed* or *shaved*.

Females adopt two kinds of hair dressing, and these are indicative of their status. Young unmarried girls have their heads shaved, except for a patch on the top covering the junction of the parietal and frontal bones, where the hair is plaited into string-like ringlets (Pl. XXI, Fig. 1), and on occasion (more particularly among the *Jiye*) one or two thin rings of tiny cowrie shells round the crown. Married women, on the other hand, keep the head covered with hair which is plaited into ringlets. In Pl. XXIV, Fig. 1, both types are seen. The second woman from the left of the picture is newly wed, and is for the first time growing hair all over her head. It is not yet, however, long enough to be plaited.

A [142]

No bounds are seen, but, so far as my observations go, there is a much stronger tendency among the *Jiye* than among the other tribes to the growth of hair on the face.

A 301 304

Of the Arimbidik ornaments the following may be noted: The pinna and lobe of the ear in both sexes is usually pierced by the exception of split iron rings, and when these are not worn, their place is taken by little wooden plugs (Pl. XX, Fig. 1, and Pl. XXIV). Occasionally other and more massive rings are suspended from the split ears above. Ear-rings (*shanga*) are more frequently seen among women than among men. The bottom lip is frequently pierced and a peg-like plug of metal, stone, or occasionally glass (part of the bottom of an old beer bottle) passed through the hole. Very generally the plugs are made from limestone, which occurs at Kisumu and in some other parts of the district (Pl. XX, Fig. 1, Pl. XXI, Fig. 1, and Pl. XXIV). Frequently the upper lip is pierced and a small ring is passed through, while some men have the septum of the nose pierced in order to suspend an ornamental bone (Pl. XXIV, Fig. 1). Iron finger-rings are common, and among others may be noted the hook ring (Pl. XXV, Fig. 1), and the knife ring. Certain shell necklaces are common (Pl. XXX, Fig. 1), as, too are iron rings and cowry shells (Pl. XXI, Figs. 2 and 3); high collars and armlets of wire are not uncommon, while some old men of Luyeno, in the Dudoma country, wear a circlet of sheep's teeth round the crown of their heads (Pl. XXV, Figs. 2 and 3).

A 304

Circumcision.—This is indulged in to a considerable extent, especially by women. Distinctive patterns are to be seen, but they appear to have no significance other than that of individual choice. Among other forms, a single ring round the navel is, perhaps, commoner in Lakwee than in other parts of Kavirondo (Pl. XXI, Fig. 1). The men, however, adopt a form of circumcision that has a definite, and to them valuable, significance. Lines of little scars over the right shoulder and down the right breast indicate that the wearer has blooded his spear by killing a male (not necessarily a fully-grown man), while similar lines over the left shoulder signify that the wearer has blooded his spear on a female (Pl. XXX, Fig. 1). The lengths of such scars are permitted to run the title *Ring*.

* A series of split (and knitted) rings, not a continuous labret spiral like that adopted by the Masai, etc.

A Ashell F V-II
31/51 F V-E

A practice common to the inhabitants of Ennenyia, but a dying one in Lubwe, is that of removing the two middle bottom incisors, various reasons have been alleged for this, but the origin of the practice seems to be lost in antiquity. It is a curious fact, however, that among those who still have the full complement of incisors a marked hiatus commonly exists between the two first. It seems just possible that the practice of removing these teeth was originally introduced in order to increase the width of the gap.

(c) *Livestock.*—The following animals are kept:—cattle, sheep, goats and low dogs for hunting. The Lubwe herds are not as large as those of their neighbours to the east, but on the other hand they have taken much more to agriculture.

(d) *Agriculture.*—Unlike their neighbours to the east, the Lubwe are industrious agriculturists. They grow sorghum (*bel*), millet (*bhel*), pennisetum (*ngwa*), common (*ngu*), ground nuts (*nandu*), beans (*ngwore*), maize (*ngwore*), and many other minor foodstuffs. Like the Ashell and Lungo, they use the long hoe with the "broomstick" handle fixed solidly with the blade and long. Most of the work in the fields is done in a bending posture, and because of this Ennenyia gradually are all very common accompaniments.

The Lubwe insist that there are no ceremonies connected with planting the crops. I have little doubt, however, that this is not strictly true, for it would appear that the sacrificial meal (*ngbla*) is considered as this time. (e) harvest time (*nwore*) there is great rejoicing. Men and women work together in the fields.

The following are the lunar months with their approximate English equivalents:—

Ongwe ...	*March.*	*Gwenk* ...	*July.*	*Ngwe* ...	*November.*
Gwok ...	*April.*	*Mbwankkim*	*August.*	*Mbeke* ...	*December.*
Gbwong ...	*May.*	*Kabwore* ...	*September.*	*Ongwe* ...	*January.*
Gbwogo ...	*June.*	*Kwoni* ...	*October.*	*Gwoni ashell*	*February.*

(Planting starts in green. Harvest is in orange.

(f) *Food.*—Besides the crops already mentioned, it would appear that a few wild fruits are used for food. One such is the fruit of a tree called *ga*, from which an oil is obtained. Wild honey (*ure*) is of course eaten. The bee (*kish*) is encouraged to build its comb in a long (*kogi*), which is a hollow log fixed in the branches of a tree. The open end of the log is blocked by means of a straw (*ze kwy wyl*) with a hole in the middle. This trap is placed in position soon after the close of grass burning. It is left there for about three months, and the combs, of which there are usually five, are removed. These are boiled and the honey extracted. Other food substances are saved (*ringa*), chicken (*gwoni*), eggs (*nogi*), and milk (*nbeli*). There are no food prohibitions, except that women may not eat chicken. But would anyone think of eating hyaena flesh.

(g) *Division of Labour.*—A man's chief occupation is, or was, fighting; but in times of peace he joined in the common task of cultivation. In the civil capacity his special work is

[1] Compare Gollong p. 20, footnote.
[2] I did not see an ear of these crops. In other areas a plug of wood is used.

?: Wayland IX-5 (Jan., 1938) 1931 WLA Brooks
Acholí FKG

building timber for huts and enclosure building, and thatching the huts. A woman's work, more and above that of the common task of cultivation, is to gather firewood, prepare food, and to cut the grass for thatching. Boys tend the cattle, while the young girls grind grain, fetch water and, if there is time for it, give assistance in the field.

(g) *Currency.*—All the present day goods are bought and sold by means of the shilling standard of East Africa, but till recently the following units were adopted for purposes of barter:—

1 hoe = 1 spear = 1 goat.

6 hoes
or
6 spears
or
6 goats
} plus 5 bells = 1 ox.

20 spears (or equivalents) = 1 cow.

Cows are seldom sold; exchange and barter is done usually in terms of bulls.

(h) *Musical Instruments.*—The Lakwa have no musical instruments of their own invention, except perhaps the skin. This is the top of a gourd about 1 inches long (see Text-fig. 1). It has an aperture enough that at the end; but in spite of this the natives manage to extract several notes from it. For the rest musical instruments are rather rare possessions. Two horns of hard are to be seen among them; one of these (the *ayodi*) commonly known to the Bantu and Nilo-Hamitic Peoples as the Bunga horn is, in these parts, frequently made from a tortoise carapace, etc. (Text-fig. 2). The other horn (the *Bungai*) is carved out of solid wood (Text-fig. 3).

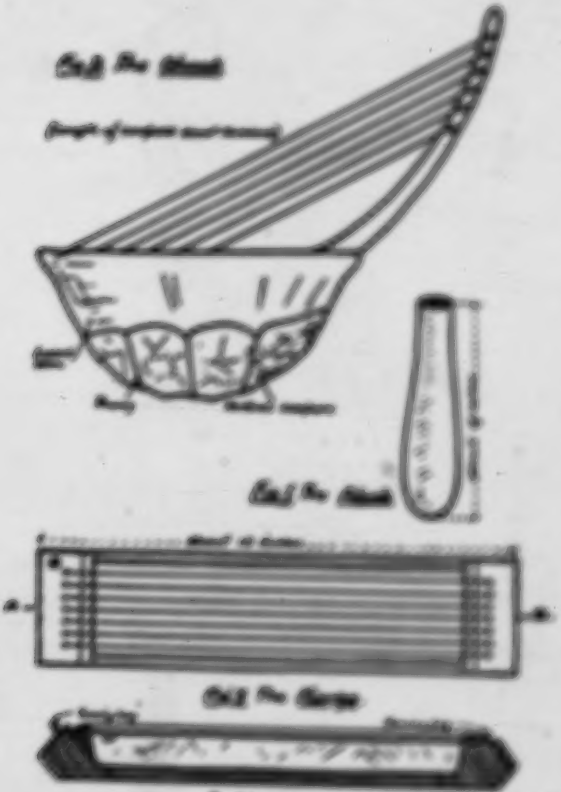
(i) *Drums and Drums.*—Little information was gathered under this head. A drum very similar to the *ngoli* (described by Driberg, p. 180) is very frequently indulged in. It consists of standing on "attention," rising on the toes and keeping into the air, still at attention, almost without bending the knees at all. Men will do this together in line opposite a line of women who, when the men sing, will keep in their turn; occasionally a man wishing to exhibit his skill will rush into the space between the two opposing lines, leap into the air repeatedly and turn round before landing. All sing during this performance, and while members of one line keep those of the other line clap hands. In some usual for the women to turn to the left, or right, and progress as they keep. Men and again both lines keep together, approaching each other very closely for the while.

The only game witnessed was identically that described by Driberg under the name of *ekele ewala*. It is played by small boys who attempt to "spear," by means of long sticks a small hoop which is rolled by another boy to provide through the air, or to run rapidly along the ground.

The game known as *bao* in Kenya, *omweso* in Uganda and by several other names in different parts of Africa and the Near East, which is a game of skill and depends upon the disposition of small stones or beans among a number of holes (16 for the player and 16 for his opponent) is also played

[1] Generally known as *omweso*.

(2) *Manufactures.*—Apart from purely domestic manufactures, such as basket-making and pottery, there are some simple iron-work. Leibeno is known among the surrounding tribes as the home of the spear and bow industry. In the old days the blacksmith's work, like that of the medicine men, was hereditary, and the noble Gwandelow were held in great veneration.



Figs. 1, 2 and 3.—Leibeno weapons and accoutrements.

Even to-day they are regarded as a people somewhat apart from the common folk, and nobody will stand from them. The smithy and the working brass are the only two habitable structures that are not weakened among the Leibeno. Not only is iron (spear) worked into spears, bows, and knives, but the metal is extracted from the ore.

[illegible]

[illegible]

36 The ore (title) is a [illegible] which, contrary to a view frequently expressed by [illegible], is not structural locality. It is dug in a valley among the Tinnen Hills, in the [illegible] valley east of Lytton. Which handles ore ore in Coronation in search of title.

225 The smelting furnace consists of a solid stone-shaped mass of clay, about 4 feet high and 3 or 4 feet in diameter at the base, grooved in the top with a channel about a foot in width and 10 inches in depth, running about three-quarters of the way across the "stone," and open at one end (Fig. 1). When smelting is to be undertaken, this channel is first filled with

[illegible]

[illegible]

dry grass, closely packed to handles. Into the open end of the channel, then front, the end of an old tube (sheep) is inserted. The stone is built up of from sections of pottery tube, each about 12 inch in length, about two ends other and fitted on the grass with clay and grass (Fig. 2).

Over the furnace the stone, supported on 3 shaped sticks, slopes downward so that its left-hand end comes to rest on the ground near the bellows. An ground at this point is dug out with rock range from the floor. Beneath the stone at the point where it covers the "stone," a slot of stone is wedged into position to secure of a long stick. This is

is one day's work in his garden. Two spears are beaten out in one day and not sold. They 427
are finished on the second day. Should the blacksmith have a spear on hire "a week," it may be purchased outright. The rent of a hoe as purchased in six shillings, while a similar article can be purchased from a small Indian store, as may hoe day's work every, for one or two shillings. Natives, however, will not purchase these cheap articles if they can afford the locally made equivalents. They say that while the cheap hoe (made in Europe) sold by the Indian last only five or six months, those made by the blacksmiths at Lukwor last three or four years. In the old days the rent of one hoe was one goat.

Old spade-irons have are repaired in the following manner:- The old implement is heated to 325
bright redness, and the sides of the blade are then beaten over to the width of the top of the tang, the whole is then quenched in cold water. Next, made by mixing with water a powder

[illegible]

Fig. 3 (1)—Lukwor bamboo pellet.

obtained by grinding up old tuyères, is then affixed over the old iron and on top of this has a piece of sawhead metal is placed, and the whole is covered with dry earth and heated till the iron reaches bright redness. It is then withdrawn from the fire and placed on a large flat earth stone and beaten out till the two pieces of iron are completely welded and the resultant bar is roughly shaped. The heating is done by means of a large bellows. The completed bar is returned to the fire, heated to redness, withdrawn and hammered out.

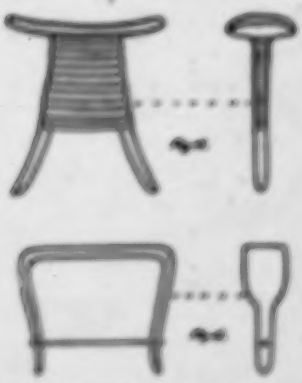
The spears and bars of the Lukwor have a wide distribution, but their bamboo and pottery 326
are for home consumption only. The bamboo pellets which are shown 10 inches in length [illegible]
but little in shape, and the accompanying figures (Text-figs. 3, 4, 10 and 11) will serve to show
what they are and give a better idea of the pattern and construction than a verbal description
would do. The Lukwor have three kinds of pots (pellets (Text-figs. 10, 11 and 12). They 323
are rather thick, but display a fairly high degree of symmetry, and are ripe. It should be noted,

7:Wayland N-S (ca. 1926) 1931 FLS Dorobo
Acholi FK4

323 is without a rim. The pots are of the built-up class; some have a string pattern impressed upon them.

352 Among other articles that are made are the head rests (*ma*) of which there are two kinds (Text-figs. 15 and 16), and several varieties. These are made by the individuals who use them, and there is no trade in these articles.

[323]



(b) *Hunting.*—This is undertaken by parties of men accompanied by dogs. The latter put up the game and the men pursue it and bring it down by means of throwing-sticks. Game-pits are dug.

(c) *War.*—In the old days every able-bodied man—except the wizard—was a warrior,

[352]

7: Wayland N-5. (ca. 1926) 1931 FL6 Dorobo
Acholi FK4
Jiye FK8

received instructions in tactics, however, from the old men in the villages. Among the Lalwere, war has been a thing of the past for a decade or more. As the tribe was never a big one, and as their country was attractive to the neighbouring peoples on account of the permanent water in the valleys, the tactics seem to have been defensive rather than offensive; and soon after their arrival the people were forced up into the hills, where they appear to have lived in comparative peace, descending to the valleys only when the Kavirondo or Acholi withdrew with their cattle during the rains. Their weapons are spears (*tong*) all of which are long and socketed. Their shields are identical with those of the Acholi and Lango[1] (Text-fig. 17). They do not use the bow and arrow; nor have they the throwing stick or throwing knife.

FIG. 61.—LALWERE SHIELD.

4.—SOCIAL ORGANIZATION.

(a) *The Tribe.*—The Lalwere claim to be a section of the Jie. They admit no relationship with the Lalwezi who live at the base of the Nalwezi Mountains, six easy marches to the south-east of the Lalwere Mountains. The latter folk are said to be a section of the Kavirondo[2]. These two peoples are subdivided as follows:—

Lalwere.

Sub-section 1.—*Ol'ganeere* .. Living in the central valley of the Lalwere hills.
" 2.—*Mwerabwa* .. Living on the bottom of the eastern side of the eastern range of the Lalwere hills.

Lalwezi.

Sub-section 1.—*Bugwa* .. Living on the eastern lower slopes and flats of the Nalwezi.
" 2.—*Ogogong* .. Living on the western slopes and flats of Nalwezi.

[1] Seligman, p. 40.

[2] One hears, from time to time, in Kavirondo, of the Great Drought which occurred, the natives say "very long ago." It is probably the same Great Drought which (according to W. D. M. Bell—*The Wanderings of an Elephant Hunter*, London, 1923, p. 72) brought into being the so-called Elephant [illegible]

7:Wayland N-5 (ca, 1926) 1931 FL6 Dorobo
Acholi FK4

619 [262] The Lakwi will not be further dealt with. The Uiyawee and the Maraken are not totemic divisions, there being no totems, and the only taboo on food is the prohibition of chicken's flesh for women. The two sections are neither exogamous nor strictly endogamous with regard to each other, but the marriage of "close relations" (cousins or closer relations as far as I could gather, but this point is uncertain) is looked upon with disfavour, and used, until very recently, to be prohibited.

643 [791] The head of the Lakwee people is the chief, who does not combine with his functions those of the witeel. Both the chief and the witeel hold their positions by right of heredity, but a chief is not necessarily the eldest son or the first son of the principal wife of his father; for should such a one be considered ill-fitted for chieftainship, another of the sons will be chosen by the people, or failing that, the old chief's brother succeeds to the position. A chief is never expected to abdicate. In old age his successor elect will act as regent.

611 562 Descent is strictly in the male line, and a woman owns property and attains position by virtue of her husband, and only during his lifetime.

(b) *Birth.*—Expectant mothers are not dieted. It is believed that a woman will be rendered barren if any one steals her kilt (apeto) and that she will remain barren until the kilt is restored to her. When a child is about to be born two elderly women—whose duty it is to attend all births, and who are chosen by consent of the tribe in the first instance—arrive. One of these holds the expectant mother (by the shoulders) in a squatting position, while the other receives the child. No attempt is made to deal with a breech presentation. If a child comes into the world feet first it receives the name of *ajiok*, but appears to be otherwise treated as an ordinary person. The after-birth is buried beneath the grain-store by one of the "official deliverers" mentioned above.

855 As soon as a child is old enough to leave its mother it sleeps at night in a hut set aside for other children of the family—the father's family—who are members of the same sex. The

895 birth of twins is a cause of great rejoicing (see under Miscellaneous Beliefs and Ceremonies).

58 (c) *Betrothal.*—A lad must be about 15 years of age (that is to say he must have attained puberty) before he can secure from his father consent to marry. This obtained, and the object of his desire having been intimated, the boy's father approaches the parents of the girl, and if they and she give a consent a marriage is arranged. When agreement is reached, the boy's father chooses an intermediary who takes the gift of 100 objects to the girl's father. The value of these articles (spears, hoes, cows, goats, etc., etc.) varies with cases, and depends upon circumstances—such as the "value" of the girl, the ability of the purchaser (prospective husband) to pay.

734 (d) *Burial.*—In the old days when the people were forced to live up in the hills, a dead person was laid on his or her right side with the knees drawn up to the chest, the palms of the hands placed together in such a position that the right cheek rested on the back of the left hand. The corpse was sewn up in an ox-hide and thrown over a precipice, except in the case

760 of a chief. All dead chiefs were placed in a cave, after being carefully dressed and sewn up. It is to be noted that the soil is thin and quickly disturbed on these hills. The wizard was

7: Wayland N-5 (ca. 1926) 1931 FL6 Dorobo
Acholi FK4

never buried, but was treated after death as at the present day (see under "The Wazee"). Now that the people live in the valleys, the dead, after being dressed and sewn up in skins, are taken out of the door of the hut and carried round by a clockwise route to a position of "four o'clock" (the door of the hut being at twelve) and buried. No special shrines are built to the dead, nor is a fire kept going by the grave. No sort of property is buried with the dead. There is no death dance; but the widow of a man indulges in wailing, etc. The period of mourning is 3 or 4 months, during which time the widow takes off her ornaments and wears string in place of them. At the end of the period of mourning a goat is killed, cooked and eaten, and beer is drunk. The widow is now free to go to live with her late husband's brother, if she chooses to (but he is not permitted to marry her), or if she has a son she may stay with him—to whom passes all the dead man's property, including the wife's ornaments. If there are young children and the widow goes to her brother-in-law, he looks after them and treats them in every respect as though they were his own.

766 764 765 768 [589]

(n) *Inheritance.*—The laws of inheritance are simple, and I have little to say under this head. As already stated no woman owns property of her own; as an unmarried girl, her ornaments and other "belongings" are the property of her father, and they pass to her husband on marriage. On the death of a woman, her husband, or nearest male relative takes all her temporal belongings. When a man dies, all his property passes to his son or nearest male relative.

428

(l) *Age Classes.*—It is very doubtful whether true age-classes exist among the Lakwor. While they consider different stages of life as sufficiently distinct to warrant recognition in nomenclature, they maintain that these various states are attained without initiation. Circumcision is not practised, and at no time are the genitals of either sex tampered with. The following are the distinctions recognised:—

561

Suckling	= *Latin.*
Child	= m. *Latin-nandi.*
	f. *Latin-ngadu.*
Age of Puberty	= m. *Andoi.*
	f. *Ngadu.*
Full Age	= m. *Lachow* (a Lachow is supposed to have bloodied his spear).
	f. *Dako* (a dako is a married woman with a child).
Middle Age	= m. *Andoi-nandi.*
	f. *Dako-nandi.*
Old Age	= m. *Ladit.*
	f. *Dakowati.*

(q) *Crime and Punishment.* (a) *Murder.*—The penalty for murder is:—

662

(i) Fine of 6 head of cattle, and

(ii) the murdered man must be replaced by a son of the murderer's. If no son murderer's family.

7:Wayland N-5 (ca. 1926) 1931 FL6 Dorobo
Acholi FK4

684 (b) *Adultery, etc.* (a) *Unmarried girl.*—The penalty is one bull to the girl's father, and if a child eventuates, 20 sheep in addition. (b) *Married woman.*—A fine of 20 cows and 20 oxen to be paid to the woman's husband.

It frequently happens that the husband of the wronged woman seeks out the offending man and endeavours to wrench away his genitals. This practice always results in very serious injury, and often in death. The Administrative Officer in charge of the District is doing all he can, I am told, to stamp out this procedure, but has not yet been completely successful.

In the event of misconduct a woman can be made to become the wife of the man with whom she misconducted herself, and he can be made to pay the husband to the extent (or more) of the presents given by the first husband to the girl's father. Should a husband be guilty of misconduct, his wife has no case against him.

5.—RELIGION AND MAGIC.

776 (a) *The Idea of God.*—The name of God is Lubanga. He is the original creator of all things, but is mostly silent these days. It is he, however, who sends the rain. His realm, in which he lives permanently, is that of the spirit-land which is vaguely supposed to be in the sky. The spirit-land, however, is not confined to the sky, and nobody knows where the 776 spirits of the departed may or may not go. Sometimes they may enter the bodies of animals, particularly hyænas, or trees for some purpose of their own, but they are not supposed generally to do so.

(b) *The After-Life.*—It is believed that man has a soul or spirit (chpoo) that leaves his body when he dies and goes to the realm of Lubanga. The spirits have ghost-like bodies, but no eyes. They are blind—though nobody knows why—hence the wailing noises they often make. Neither punishment nor reward is expected in the after-life for deeds done in this world.

[787] Spirits of the departed frequently appear to the living in dreams, and sometimes they may call the persons to whom they appear. Should a man by act or word offend any of the spirits of his dead, the spirit (or spirits) will chastise him with sickness, madness, or death.

(c) *The Wizard* (Nyakirina Nam).—The official title of the wizard is *Ajuka*. His calling and title are hereditary in the male line only. His wife, or wives, need not have *Ajuka* blood in their veins. Should an *Ajuka* die without male issue his line dies too. It is feared that the present *Ajuka* will be the last of the wizards of Lubwar, for he has no son. He is not the chief of the tribe, and no chief has the powers of the *Ajuka*.

791 The *Ajuka's* functions are:—*Augury and foretelling*; healing of the sick; propitiation 792 of the spirits for those who are oppressed by them. He is by no means first and foremost a rain-maker. When a man sees a spirit in his dream repeatedly, it is taken to mean that a sacrifice is called for, and since the *Ajuka* is the only person in the tribe who can speak to the spirits directly and at will, he is consulted in order to discover what all the trouble is about, accurately slaughtered and eaten. Should a man displease a spirit by word or action, the

7; Wayland N-5 (ca. 1926) 1931 FL6 Dorobo
Acholi FK4

spirit will chastise him with misfortune, sickness, madness, or death, unless proper sacrifice is made. Should a spirit call a man he will die, unless sacrifice is accepted by the caller. In such circumstances the called consults the *Ajoka* who, by means of throwing sandals (*wua*)* determines the path by which the departed spirit left the village (Pl. XXIII, Fig. 1); along this path a goat is taken and slaughtered at a spot selected by the *Ajoka*. Its throat is slit and its stomach pierced by means of a spear. It is then thrown aside for the spirit to devour; none of this meat is eaten either by the called man or the *Ajoka*. The *Ajoka* also provides medicine for the called man. It does not appear that a spirit will always accept the sacrifice; if it does not the man will die, and the wizard cannot prevent it. There is only one *Ajoka* at a time. He is not superseded, however old he may be, but remains in power till he dies of old age, disease or accident. The *Ajoka* is not buried, for it is thought that if he were interred there would be no rain, and famine would come upon the land. His body is hidden in the bush, and when the flesh has disappeared the skull is recovered and brought back to his house. There it is put into a pot, and it this receptacle it is removed to a cave in the hillside, where the skulls of his predecessors have been placed. On no account must the sun shine on the skull, or devastating drought will come upon the land. The entrance to the cave is blocked up.

(d) *Rain-making.*—When rain is badly needed the old men, or elders, meet together in council and decide to approach the *Ajoka* with regard to the matter. Three men, who are officially named Ungaiwa, Okello and Owango, are despatched by the council to the wizard informing him that the time has come when he should exercise his powers in rain-making. The function of the messengers appears to be limited to this and is hereditary. They are the eldest sons of others who have borne the same names and office. The origin of the custom of sending these messengers to the *Ajoka* in these circumstances is said to be lost in antiquity. When these approached, the *Ajoka* runs the seed to see if the time is propitious or not; and if not, to find out when it will be. In the course this point is settled and all the men of the tribe meet under the leadership of the old men. No women are present. An individual is called upon to supply a black goat (called *kimoy*). This he may not refuse to do. Then one of the men present must volunteer to supply, free of charge, a goat to replace the one given in sacrifice. The black goat is speared in the presence of all taking part in the ceremony, a fire is kindled and the goat is cooked. Two men are chosen by the elders to cut up the cooked meat and all portions of it. These all present thrust their hands into the air and call upon Lebanga to send rain. The *Ajoka*, although present, displays no apparent activity in connection with this function. If the rain does not fall within ten days the ceremony is repeated. No ointments are used; nor is a particular type of spear used in killing the goat.

(e) *Miscellaneous Beliefs and Customs, etc. Stone Circles.*—In Lolwese, as in many other parts of Uganda, one notes small circles of stones, twigs and grass, situated in passes through

* The practice of throwing the sandals is not the prerogative of the *Ajoka*. Others may indulge in it, but in this matter he is considered the expert. A detailed account of the signs to be read from the dispositions of the thrown sandals will be found in Dobbeg, p. 866. These are the same in Lango. I was unaware of it, however, when I obtained the necessary information in Lolwese, as I had not then seen Mr. Dobbeg's book.

7:Wayland N-5 (ca. 1926)-1931 FL6 Dorobo
Acholi FK4

769 the hills. It is difficult to obtain concise information with regard to these, but it is, it seems,
778 "asking for trouble" if, when starting on a lengthy journey, one passes such a heap without adding to it a stone, a twig or two, or a few blades of grass. When doing this the contributor spits on the material in his hand that he is about to add to the pile and exclaims, "Ajok!"
[777] "Ajok!" This is a way of insuring good fortune, or rather averting misfortune (just as some Britishers walk round a ladder rather than under it). Esoterically, it is a mode of soliciting unseen powers—that is the spirits of the departed—and in this respect is rather like genuflection in some Christian practices. The act is performed in the hope of insuring good health and a sufficiency of food when away from home. It is not a practice among the tribes of Kavirondo,
[764] for it is among the Baganda, to pile stones on the graves of their dead; indeed, burial is uncommon in Kavirondo and some tribes never inter their dead, but all have this cult of the cairn, and curiously enough, one occasionally comes across a cairn dedicated to some departed hero. I shall refer to this matter again when dealing with the Dodetha.

845 *The Rik.*—The birth of twins is regarded as a fortunate occurrence, and a special shrine
[343] is erected, in this manner:—The umbilical cord is placed in a pot which is then lodged in a fork of a very low tree or shrub and a grass thatch is built over it (Pl. XXIII, Fig. 2). The whole structure is known as *rik*. A chicken is slaughtered by the *rik* and eaten by the parents of the twins, the ashes from the fire being heaped up at the base of the bush, which holds the pot. The same *rik* may, should occasion require, be used repeatedly, but only by the same parents. In the event of the parents moving from one compound to dwell in another, they take the *rik* with them.

224 *The Abila.*—The chief function of the abila is to secure good hunting (Pl. XXII).
782 Before setting out, hunters spit upon their spears, lean them against the abila and call upon the dead to insure good sport. Should any one among them believe himself to have an enemy capable of injuring him by witchcraft so that the hunter may be
[784] wounded or killed during the chase, he pulls a blade or two of grass, spits upon this, then taps the abila with it taking it round the structure with a sweeping gesture, and cursing his enemy. He then tears the grass and throws it away. On their return from the field the hunters, if they have been successful, pour some of the blood of their kill on the ground at the base of the abila, and, when the meat has been taken from it, place the skull in the branches. If no kill has been made the huntsmen peg a chicken to the ground on its back at the base of the abila and drag their spears lightly across the body till blood appears.
[252] The bird is then killed, and at a little fireplace on the site (Pl. XXII, Fig. 1) it is cooked with
[273] beans, and stirred during the process with a twelve-inch stirrer (Text-fig. 10); beer is then drunk after it has been stirred with a certain stick (Text-fig. 10). A new abila is built every year in the place of an old one. When the rains cease, chicken and beer are prepared and eaten near the old abila, which is then demolished.

595 *Secret Societies.*—I have no definite information to give under this head. I have reason,

7: Wayland N-5 (ca. 1926) 1931 FLA Dorobo
Acholi FK4

Physical Measurements.—My measurements are few in number, but so far as they go they show the following:— 141

	m.m.
The average height of the men is	173·4
The tallest man measured was	180·1
The shortest man measured was	162·3
The average height of the women is	161·9
The tallest woman measured was	168·3
The shortest woman measured was	149·6
The average cephalic index of the men is	73·31
The average cephalic index of the women is	74·62

[412]

Fig. 47 Fig. 48.

FIGS. 47 AND 48.—WOODEN CHAIRS OF KAVIRONDO, SOUTH.

The cranial indices obtained are probably of very little value, and have therefore not been included in this paper; the great majority of cases were so fat that it was impossible to say exactly where they started, and so, for the sake of uniformity, they were taken as starting on a point on a line joining the pupils of the eyes when the line of sight was horizontal. According to classification of indices adopted, the measurements taken indicate a strong platyrrhine condition.

No.	Name.	Tribe.	Cephalic Index.				Remarks.
			L.	B.	I.	Height.	
1	Ogwang	Upsorom	75·00	55·0	73·33	170·0	Man of about 30 years.
2	Olwak	"	80·00	58·00	72·50	165·0	
3	Ongoi	"	82·72	60·00	72·50	172·0	Young man, 20 years.
4	Ohia	"	77·00	56·00	72·00	167·0	Boy about 12 years.
5	Obwolo	"	82·72	60·00	72·50	172·0	
6	Ongwayo	"	81·81	60·00	73·33	168·0	
7	Ochieng	"	82·72	60·00	72·50	172·0	
8	Ochieng	"	83·00	60·00	72·00	170·0	

FIGS. 1-20.

7: Wayland H-5 (ca. 1926) 1931 W.L.G. Dorobo
Acholi FK4
Jiye FK8
Lango FK9

A
141

No.	Name.	Tribe.	Cephalic Index.				Remarks.
			L.	B.	I.	Height.	

A
2
1971
192

Lotuko.

Here follows a short vocabulary in regard to show the relationship of the Lotuko tongue to those spoken by the peoples on the East and West of the area here dealt with. The materials collected is seen to be guaranteed.

Short Vocabulary.

English.	Lotuko.	Lango.	Kumam(pa).

T: Wayland H-5 (ca. 1934) 1951 FLA Dorobo

Acholi FKd
Jye FKE
Lango FK9

H. A. Wieschhoff — Preliminary Studies of the Tribes of Kenya. 111 A 2 1952 B7

(Short Vocabulary—(contd.))

English.	Lotuko.	Lango.	Kumam[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

The Wanande.

Of all the tribes living in Kavirondo the Lowe are the most primitive and the Wanande the most so. It will be convenient to deal with them next.

Environment. The Wanande are a hill tribe. They live in rough mountainous country on the edge of the Kavirondo Plateau overlook, on the north-east of the district, to places altitude of seven (F. 5700, Fig. 1, and F. 5700). They are hemmed by the neighbouring tribes who, however, make use of them in many ways. Till very recently, the Wanande acted as a "go-between" during raids, and the Dakotho for traders for them, as the Wanande were very "cunning" or "ruthless with regard to stealing goods as the other. The Dakotho often refer to the Wanande as "monkey men" on account of their agility. The Wanande claim that they have never been raided.

[illegible]

To Wayland M-S (ca. 1934) 1935 FLS Dossier FL 6

Physical Characteristics.—The Wandorobo, although on the whole shorter in stature than their neighbours, are by no means a dwarf race. They resemble, very closely, the Dadoths and other tribes of Kavirondo (Pl. XXVII, Figs. 2 and 4). A few measurements are appended.

The Village.—The Wandorobo village (above) is characteristically situated on the edge of a very steep or precipitous slope (Pl. XXVIII), and has an inner and outer stockade, within the which every hut (lo, gulai) within the village is itself stockaded. Within the village the huts are grouped in twos or threes so as to communicate, by means of a small opening in the stockade through which one can only crawl, with a tiny compound in which there are two or three groups of cooking stones. Smaller doorways, easily closed by means of a sack of sticks tied together, lead from one compound to another. The whole effect is very much that of a compact town. The huts are very small, but some of them have two stories (Text-fig. 30), the lower for habitation and the upper, which opens on the side, for storing grain and property;

Fig. 30.—*An abandoned hut (Tulwa).*

they are built of grass, and in some cases the entrance has a little portico. The compounds and huts are kept very clean, and all dirt and rubbish is swept up and dumped outside the village, the limit of which, away from the entry, is determined by a semi-circular drain that protects the village from run-off during rains.

Dress and Adornment.—This is essentially the same as that found among the Lulwos, except that circumcision, apart from the aspirs, seems to be but little practised.

Livestock.—The Wandorobo are essentially a race of hunters, but they have obtained a few goats from the Dadoths, and they keep dogs.

[illegible] to be a recent event, and is generally undertaken at a distance of some miles from the village, in a valley from which they procure their water. The Wandorobo are the richest growers of Kavirondo, and as an example of the shortness of tribal memory it may be noted that the people say they have always grown tobacco (*bako*). In addition to this they grow a little sesame (*simsim*), bulrus corn (*nyabwanga*), and millet (*ngogo*)—a form of

A form of

[94] [177] [182] have called man's lowered hour-rigs. Planting is done in a season called *Lambeneng*, when there are, as should be, light rains. This is well recognized, as are two other seasons or months: *Lemera*, a time of rain; and *Lelobeto*, a time of much rain.

825 *The Calendar.*—The Wambeetie are very hazy about the calendar, and disagree among themselves about it. The "year" appears to be divided into six months, of which the following lists were compiled from those who pretend to know about them. No two agree, it will be noticed, except 3 and 4, which are probably wrong, for my informants displayed much uncertainty.

1.	2.	3.	4.	5.
Lelenge *Lemeiko* *Lelem* *Lemm* ?	*Lenkeneng* *Lelenge* *Lemeiko* *Lelem* *Lemm* ?	*Lelenge* *Lenkeneng* *Lemeiko* *Lelem* *Lemm*	*Lelenge* *Lenkeneng* *Lemeiko* *Lelem* *Lemm*	*Lenkeneng* *Lemm* *Lelem* *Lelenge* ?

262 *Food.*—In addition to the above-mentioned goats the Wambeetie will eat almost anything they can get their teeth into, but I do not gather that they will eat human flesh. They will devour any kind of carrion or pig, elephant, rhinoceros, etc., also carnivorous of all kinds, except the hyenas; nor do they eat chickens (the Dubdubs say that this is because they—the Wambeetie—do not possess any) or snakes. Honey is greatly prized, and beverages are not [222] the cool wide to the bees.

Division of Labour.—A man's work, except during the hunting season, is usual nothing 48.2 and circulates on the crops, where his main function is that of a scarecrow. During the hunting season all the able-bodied men leave the village in search of game, which they spear and trap. On not ground they will actually run down a buck. When the hunters are out, work in the fields and village is done by women, children, and old men. The boys help with the crops, and the girls are employed in the village grinding grain and tending water with the women. The very old people sit about and take little active part in the life of the community.

277 *Recreations.*—The Wambeetie have no musical instruments. They rarely dance, and while the children doubtless play games I gathered no reliable information under this head.

[238] *Slaughtering.*—The Wambeetie are peculiarly wanting in this respect. They make neither [239] leathers nor pottery. The former I did not see among them (the people were found to be using [240] goods as nothing pots). The latter is obtained from the Dubdubs in exchange for tobacco, [241] [Illegible] [Illegible] [Illegible

Social Organization.—*The Tribe.*—The Wanjohi are very few in number, and are divided among three sections, each of which has its own habitat as follows (according to the Chief, who was my informant on this point):—

Section.	Habitat.	Approximate Numbers.
Kahuwan	Kahuwan	40
Ngaro	Kahuwan	30
Lukuma	Kahuwan	30

Each section lives in a single village of its own, similar in structure to that already described. The sections are not intimate, but they are congenial, and descent is in the male line. The tribe has but one chief, who lives at Kahuwan (north of Kamanga). Chieftainship is hereditary, and no woman is ever permitted to wield the powers of a chief. The Chiyuna and the Lukuma are both governed over by a headman (*gutchakalima*).

Birth.—When a child is born the mother is assisted by female relatives. There are no official midwives, as among the Lukuma. The Wanjohi allege that there are no special ceremonies connected with birth. Should a child come into existence into the world he will be lucky throughout life. It is stated that the afterbirth is thrown away with the rubbish. After weaning, a child accepts his father's fate, if a boy, and her mother's if a girl.

Betrothal and Marriage.—The rules for betrothal seem to be very similar to those usually among the Lukuma, except that the preparatory betrothal goes to the girl's people direct, without representation to the first instance. The consent of the girl and of the parents as both alike is necessary, and the number of gifts is five specified as 5 *n* among the Lukuma.

Marriage is celebrated by a feast to which the people of the two sections to which the contracting parties belong take part. There is no dance peculiar to the marriage feast. After marriage a man lives for two days and nights in the hut of his betrothed, after which the woman with him to his own village. Here to occupy a new hut already built for the newly married couple by the male partners, after he has consulted the wizard with regard to the luckiest time for erecting it.

Burial.—All the dead are buried without special ceremony.[1] There is no special burial ground, but graves are dug "out in the bush," well away from the village.

Age Classes.—These appear to be quite unknown.

Crime and Punishment.—The chief abuse is adultery. This, however, is a private affair, and is dealt with privately, for it is not a sin against the community. A woman who is guilty [illegible] of this is dealt with by her husband, other parties [illegible] being settled in private by the husband. Murder is, however, a tribal affair, for which the punishment is death. The Lukuma practice in this respect is not followed.

[1] This statement was subsequently contradicted, in so far as it was stated that the dead always in all burials.

776 Mangwiro and Magwiro (Ana), the creative being, who long ago made all things, but who is now mostly asleep, is called Chipindi. He was not the first man—indeed, nobody knows who the first man was—nor has he a female counterpart. Others say he is the man we sometimes [illegible] by means of sacrificing a goat to intercede in human affairs, as when, for instance, the crops are bad and rain is needed.

777 The wizard is known as Ngwenyeni. His functions are the same as those of the Ajuju of Loliondo, and like that functionary he is a rain-maker, who though more efficient in this respect than an ordinary person is not prepared always to guarantee results. Perhaps not more than 20 years ago there was among the Wankonde a great rain-maker whose name, Lungulesi, is still well known to all the surrounding tribes. His powers were widely admitted, and he was consulted, not only by the Wankonde themselves, but also by the Dadetha, the Ab. the Kamwanjiwa and the Tonkawa peoples, but not, however, by the Shellaga of the Kafue.

787 When the rains were late and the country was suffering more than usual from drought, representatives of the tribes would come in with generous presents of livestock and food. These would be gathered and heaped together near Lungulesi, who would sit quietly smoking, as it is reported, till he considered the offerings sufficient, when he would betake himself to the centre of the village. He, and the various representatives of the suffering tribes, would then perform themselves in a spot called Kalagwira, in a ravine that runs down into the Kiti valley, where grows a great fig-tree near a water-hole that, it is said, never dries up. A black goat would then be brought and its blackest to the water, but not allowed to drink. After this it would be ignored in such a way that the memory of the occasion could be extracted without damaging its carcass, which would have to be killed with assegai. The procedure then was to fasten the goat to the top of the fig-tree, while Lungulesi called upon Kalunda to send rain. At the conclusion of the rain-maker's incantations, the goat would be cut down, and as it fell with a thud to the ground, those taking part in the ceremony would rush in, shake out all the water that remained within the body after its fall, and hurl it away to a fire already prepared and ready. The meat would be eaten by those who took part in the ceremony, and in the course the rain would fall.

791 Lungulesi enjoyed a great reputation, and it is admitted, on all hands, that he was a long among rain-makers. He is vaguely remembered by the Wankonde, who say that since his death (in the Tonkawa country) the rains have been great and uncertain, and "things are not what they used to be" in the land. His son is, or was, a chief in Tonkawa. It is to be noted that Lungulesi was not a chief, but only and but a rain-maker, and the last of a long line of rain-specialists. I could gather nothing reliable as to the mode of burial of such folk.

[illegible] I recently conversed with the present Wankonde chief, with whom I was on very good terms, to visit the rain-maker's shrine by the great tree. We were to start before dawn, but alas! the chief's courage failed at the last moment, or took I suppose me, for he disappeared and I met my escort party halted in their tracks. I never saw him again.

9 Apr 40 A few announcements and a very short sample vocabulary follow. These serve to indicate differences between the Wankonde and their neighbours. The most marked difference is perhaps in their speech, for although the Wankonde speak "Kunwanjiwa" the tongue which

(Both with dialectal variations, in common to the rest of Eumaeus [except the left tribes of Mount Belvedere (Parkland) and Mount Bunting, they form a language of their own.

Wisconsin Mountaineers, Hunter and Explorers.

Name	Occupation	Work				Height	Remarks
		Jr.	Sr.	Co.	Average Co.		

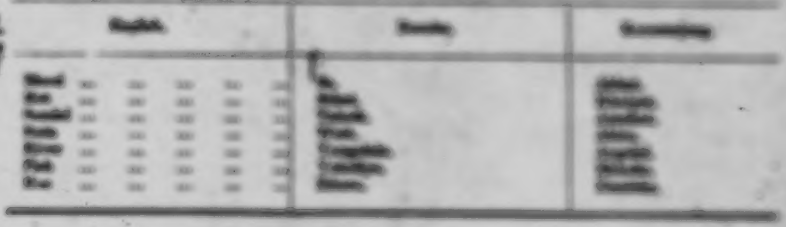
The word pronunciation tribes on this account.

Height Publishing

Height	Name	Surroundings

Y/Wayland H-3 Jan. 1932] 1931 P.L.S. Question P.L.S. P.L.S.

(Ennenjin Proficiency—Journal.)



The Dwellers.

The Dukeiba resemble the Lukwee and the Wandawiba in appearance and dress. Their country, like that of the Ila, is that of the plains; and, like the Ila and the Ennenjin, they are "cattle people" and possess enormous herds.

The Village.—The Dukeiba village (see p. 2227, Fig. 1)—unlike that of the Wandawiba, except that there is but one outer enclosure (a very strong one), and the interior enclosures round the best groups are to a greater or lesser extent omitted. There is also a special compound for cattle. The huts, too, are peaked and well made, and the entrances are larger than those of the Wandawiba.

The *pargings*[1] of the hut walls is done with clay and is rendered with cow-dung. A well-built hut has a little portico to the door and two upright supports, also pargied and rendered, are placed in front of this (Text-figs. 11, 12 a and 12 b).

Each village is the home of a patrilocal clan, his wives, sons and grandsons, and their wives and children. The villagers occur in widely separated groups, each group being occupied by a section of the tribe. The sections are exogamous and non-totemic.

Clothing and Adornment.—Little need be said under this head, for what is true of the Lukwee is also true of the Dukeiba in this respect. It may be mentioned, however, that the people are very fond of ornaments of all sorts, and not infrequently one sees old men whose heads are surrounded by a circlet of sheep's teeth (Pl. 2227, Fig. 2).

Food.—The essential food of the Dukeiba is blood, milk and meat. The first two they swallow raw. Now that they are growing grain this is eaten too. Very frequently it is mixed with fresh blood taken from live cattle bled at intervals for this purpose, or from a sheep or a goat, the body cavity of which is used when the animal is killed as a receptacle into which the warm blood is allowed to flow. Several kinds of grain have been introduced, but millet is by far the commonest grown. An attempt on the part of the District Commissioner in 1929 to introduce bananas proved a failure, owing to the long droughts from which the country suffers.

[1] "Parging" is an old-fashioned technical term for a process of covering the inside of chalk-work with cow-dung. Its modern equivalent is "rendering".

[illegible]

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

Plate XX.

The Dx. Like the Dalatiks, whom they resemble very closely indeed, both in physical appearance and dress, are "white people," and this fact, coupled with the long annual [illegible] evolve these remarks. As they are under protection by the Kings [illegible] Rajas, they are becoming more agricultural and settled than they have been in the past. Down the [illegible], they are forced to abandon the plain at certain times of the year in order to secure dry weather growing grounds for their [illegible]. As they sometimes like Dalatiks establish temporary villages, each consisting of a number of [illegible] on the plains, often within every three miles.

The Village.—The Dx village is the same in construction as that of the Dalatiks.

Livestock, Agriculture and Food.—In respect of these the Dx practices are essentially the same as those of the Dalatiks, except as the land. The Dx will eat any flesh (including the [illegible]) excepting that of the snake. Certain birds are not accepted, and it is said that there is an association with regard to Abraham's flesh. There are, however, no [illegible] to the country.

Manufactures.—As with the Dalatiks, so with the Dx, except that the latter do not make flints and spears and bows. Also they obtain these the Lykans. They make both things, but no arrows. Some magnetite flints, as the Dalatiks do. Women make pottery of the kuih-ng class, and occasionally baskets. The latter are extremely [illegible] every [illegible]. Their spears are, of course, the long throwing [illegible] kind, made by the Lykans; but their shields are [illegible]-made. They are rather small and even [illegible] in shape, smelling [illegible], and are frequently ornamented with [illegible] dogs.

Social Organization.—(a) The Tribe.—The tribal [illegible] have been (p. 101), and for the rest, what is true of the Dalatiks is also true of the Dx, except that to the "old [illegible]" there exists, in addition to the [illegible] two chiefs. Especially was the name of one of these who lived at Lungatikam. The other was called Lungatiking, and lived at Batang. Under each of these chieftains were grouped certain sections of the tribe, so that it was virtually divided in two. It is to be noted that neither Duanyok or Lungatiking was a [illegible]. Both were [illegible].

(b) Kindred.—The [illegible] [illegible] with both on the same as those found among the Lykans.

(c) Marriage.—The arrangements for [illegible] are essentially the same as those of the Lykans, but the old man [illegible] gives [illegible] for his bride to his [illegible] amount is not [illegible] [illegible] [illegible]. The woman's consent is essential, and in that of the parents as both sides. When an engagement is [illegible] made the prospective husband goes to the girl's village and brings her back to his own. There they are met by a [illegible] escort and conducted to the hut especially built for the couple by the husband's [illegible]. The escort [illegible] [illegible] the girl into the house and the [illegible] [illegible]. A lengthy speech is then made by the [illegible], who [illegible] the duties of married life. He then [illegible] the house, the door and the [illegible] [illegible] [illegible]. Should this [illegible] be [illegible], the marriage would be [illegible] [illegible].

without issue. On their ends the sandals (apparently) to refer to Scottish Inquisitor events by the young knight's future. On their soles [illegible] & ground sighting and hunting. Should they guess the reason to be Lunch, the Sentinel returns her to her parents and relieves the apprehension, or receives the explanation or confirmation.

(2) Sword.—Unlike the Dakotas, who do not have their land, the Ox invariably practice Circumcision. They do not, however, like the Indians. The corpse is laid out on its back, thoughts out of the hut to a distance direction, and buried over the hut, in such a way that the hut grave is the same direction as that upon which the face of the hut opens. The belongings are buried with the dead, and are always hanged on the grave.

(3) Age Classes.—A world likewise an infinite recognition of Sons.

(4) Crime and Punishment.—The chief crime appears to be adultery, for which the punishment by tribal law is death to the offending men. As to the minor evils, all the belongings are taken from him, also is turned loose and has cast into the bush. There also is left to die, and nobody would think of attempting to rescue him. He is an outcast.

Religion and Magic.—The name of God we shall bring, as with all the tribes of Sovereign & Police (all the Dakotas agreement). When a man dies, his spirit (ogaire) flies into the bush, whether the agreement proceeds to caution it, by guardian, back to the village. In the village a fire grave (on which food is erected), and small offerings of food are put into it every day. The spirits of the dead are black, and they are one with Jah.

Among the Lutons, it will be remembered, there is but one wizard (the Ajaire). As the Sovereign (and the Dakotas), have several. While there are male wizards, as many wizard is, they are not their and foremost and remarkably wide-awake as Laughter the Dakotas men-can to the guardian, when walking was, to bring a wonderful and wizard black goat from a tree top. Their performances appear to have been the peculiar prerogative of Laughter, of any rank as for as Sovereign is concerned. Among the Ox, one is brought by the guardian and completed writing of a gaze. Ox wizardness are each. It is considered that delinquent ob-tain easy by the wizards of certain graves graham the one from killing it with [illegible] that the agreement has waved the wizard or gaiters. In this case, if the attacks of [illegible] to a god to death.

The functions of the agreement are essentially the same as those of the Bride of Lutons. In the case of the Dakota Sovereign, he may not marry except in to the daughter of another agreement, one that is in any way has treated them. Likewise, as in a wizard's grave are concerned, a son succeeds to the agreement, and in the absence of his wizard he will marry on his face, and may continue to be a office by them. There do not appear to be any restrictions or gradations provided in the Lands of the agreement.

(5) Co-operative Associations.—It is said that a agreement were the best handful of wizard, but no data are obtained on the merging of the gaze.

Page 3 of 3

Exercises

1. Physiology is the study of the functions of living organisms and their parts. Explain why it is important to understand physiology before studying pathology.

2. Define the following terms:

Anabolism	Building up of complex substances from simpler ones
Catabolism	Breaking down of complex substances into simpler ones
Metabolism	The sum of anabolism and catabolism
Homeostasis	The maintenance of a relatively stable internal environment
Negative feedback	A control mechanism that reduces the output of a system when it exceeds a set point
Positive feedback	A control mechanism that amplifies the output of a system
Set point	The value around which a variable is regulated
Stimulus	A change in the environment that can be detected by a receptor
Response	The reaction of an effector to a stimulus

3. Explain why the human body can be described as a system. Name the four levels of organization that are relevant to physiology.

4. Compare and contrast the nervous system and the endocrine system in terms of speed, duration, and mechanism of action.

5. Describe the role of the kidneys in maintaining homeostasis. Include at least three specific functions.

6. A person's body temperature rises above the normal set point. Describe the negative feedback response that would occur. Which organs are involved?

7. Explain why the liver is considered both a digestive organ and a metabolic organ.

8. Distinguish between the following pairs:

Intracellular fluid	Extracellular fluid
Plasma	Interstitial fluid
Afferent pathway	Efferent pathway
Sympathetic division	Parasympathetic division

9. Why is it important that the pH of blood remains between 7.35 and 7.45? What happens if it falls outside this range?

10. Explain why the skin is considered an organ of the integumentary system. Name two functions it performs.

11. Describe the role of the pituitary gland. Why is it sometimes called the "master gland"?

12. Explain why the lungs are considered both a respiratory organ and an excretory organ.

13. Describe the role of the pancreas in digestion and in metabolism. Include the names of at least two hormones it produces.

14. Explain why the small intestine is the primary site of nutrient absorption. Include at least two structural features that increase its surface area.

15. Describe the role of the liver in detoxification. Give two examples of substances it processes.

16. Explain why the heart is considered both a muscular organ and a circulatory organ.

17. Describe the role of the spleen in the immune system. Include at least two functions.

18. Explain why the thymus is considered a lymphoid organ. Describe its role in the development of T cells.

19. Describe the role of the adrenal glands in the stress response. Include the names of at least two hormones they produce.

20. Explain why the testes are considered both reproductive organs and endocrine organs. Name one hormone they produce.

21. Describe the role of the ovaries in the menstrual cycle. Include the names of at least two hormones they produce.

22. Explain why the uterus is considered a reproductive organ. Describe its role in pregnancy.

23. Describe the role of the mammary glands in lactation. Include the names of at least two hormones involved.

24. Explain why the skeletal system is considered a supporting system. Name two functions it performs.

25. Describe the role of the muscular system in movement. Include the names of at least two types of muscle tissue.

26. Explain why the nervous system is considered a control system. Name two functions it performs.

27. Describe the role of the endocrine system in regulation. Include the names of at least two glands.

28. Explain why the digestive system is considered a processing system. Name two functions it performs.

29. Describe the role of the respiratory system in gas exchange. Include the names of at least two organs.

30. Explain why the circulatory system is considered a transport system. Name two functions it performs.

31. Describe the role of the lymphatic system in immunity. Include the names of at least two organs.

32. Explain why the urinary system is considered an excretory system. Name two functions it performs.

33. Describe the role of the integumentary system in protection. Include at least two structures.

34. Explain why the reproductive system is considered a reproductive system. Name two functions it performs.

35. Describe the role of the skeletal system in mineral storage. Include the names of at least two minerals.

36. Explain why the muscular system is considered a movement system. Name two functions it performs.

37. Describe the role of the nervous system in sensation. Include the names of at least two sensory organs.

38. Explain why the endocrine system is considered a regulatory system. Name two functions it performs.

39. Describe the role of the digestive system in absorption. Include the names of at least two organs.

40. Explain why the respiratory system is considered a gas exchange system. Name two functions it performs.

41. Describe the role of the circulatory system in transport. Include the names of at least two substances.

42. Explain why the lymphatic system is considered a defense system. Name two functions it performs.

43. Describe the role of the urinary system in excretion. Include the names of at least two organs.

44. Explain why the integumentary system is considered a protective system. Name two functions it performs.

45. Describe the role of the reproductive system in reproduction. Include the names of at least two organs.

46. Explain why the skeletal system is considered a supporting system. Name two functions it performs.

47. Describe the role of the muscular system in movement. Include the names of at least two types of muscle tissue.

48. Explain why the nervous system is considered a control system. Name two functions it performs.

49. Describe the role of the endocrine system in regulation. Include the names of at least two glands.

50. Explain why the digestive system is considered a processing system. Name two functions it performs.

51. Describe the role of the respiratory system in gas exchange. Include the names of at least two organs.

52. Explain why the circulatory system is considered a transport system. Name two functions it performs.

53. Describe the role of the lymphatic system in immunity. Include the names of at least two organs.

54. Explain why the urinary system is considered an excretory system. Name two functions it performs.

55. Describe the role of the integumentary system in protection. Include at least two structures.

56. Explain why the reproductive system is considered a reproductive system. Name two functions it performs.

57. Describe the role of the skeletal system in mineral storage. Include the names of at least two minerals.

58. Explain why the muscular system is considered a movement system. Name two functions it performs.

59. Describe the role of the nervous system in sensation. Include the names of at least two sensory organs.

60. Explain why the endocrine system is considered a regulatory system. Name two functions it performs.

[illegible]

[illegible]

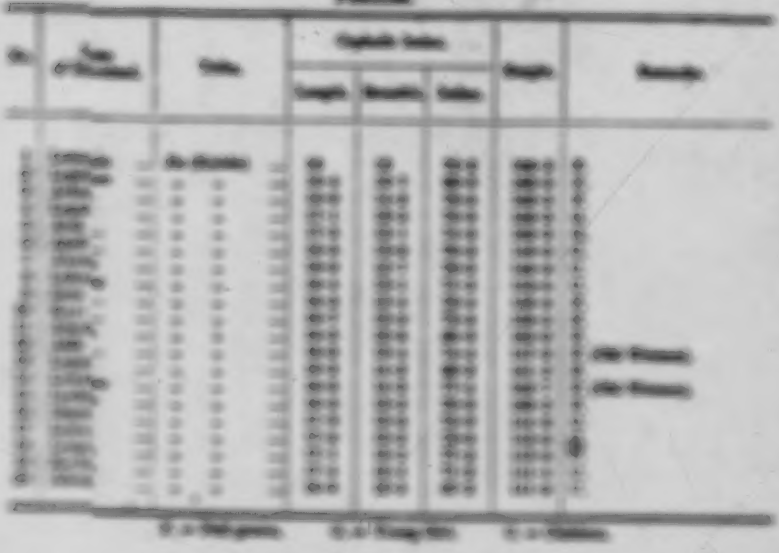
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



[illegible]

[illegible]

[illegible]

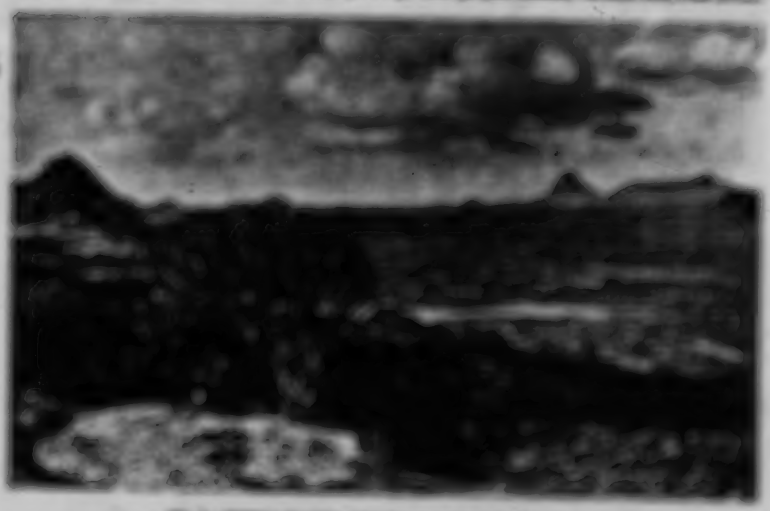
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



[φ 230 (F)]